Khadgi Community

Introduction

Khadgi community is an important part of Newa civilization of Nepal, mainly concentrated in Kathmandu Valley. People of this community have adopted last names like Khadgi, Shahi, Simha, Singh, Prakash etc.

Etymology

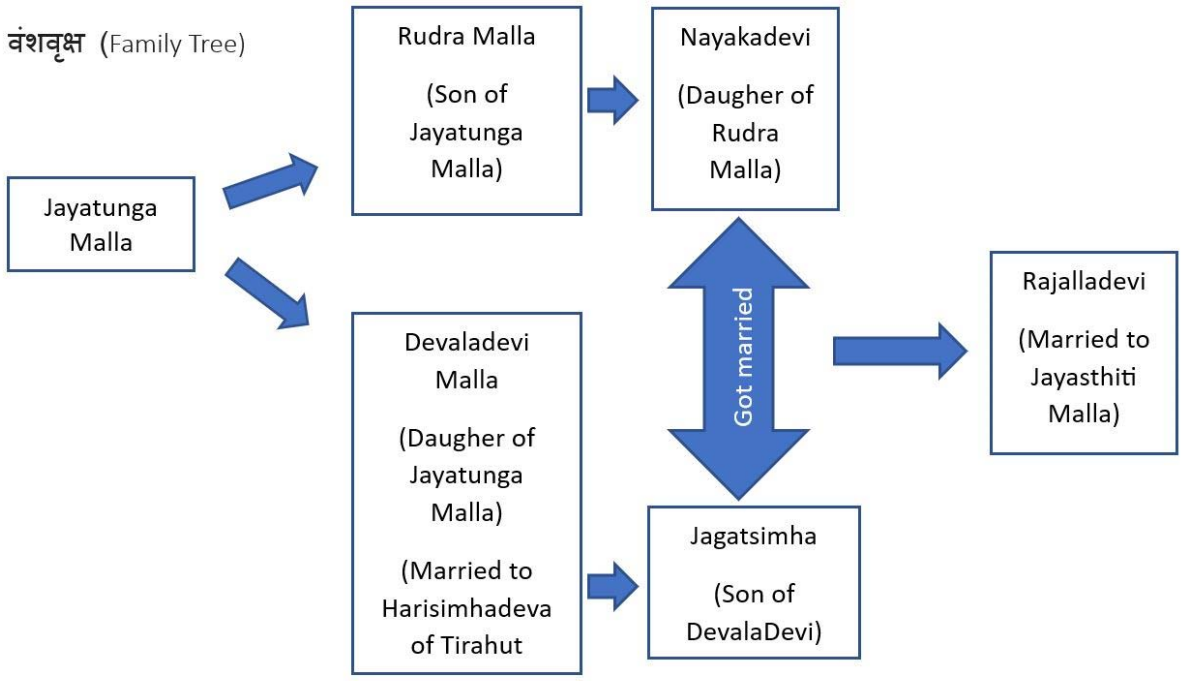
Khadgi means swordsmen. They entered Kathmandu as swordsmen or warriors of King Harisimhadev who came to Kathmandu Valley seeking asylum after the attack of Muslim invaders on his Kingdom- Tirahut. He was the brother-in-law of Rudra Malla- the then king of the Kingdom of Nepal.

Origin

They are also descendants of Mahispal Dynasty. Mahispal Dynasty is the second dynasty who ruled Nepal, according to Gopalraj Vansaavali. Mahispal Dynasty ruled Nepal after Gopal Dynasty, and before Kirat Dynasty. Mahispal means buffalo herders in Sanskrit. Mahispals brought the tradition of rearing buffalo in Nepal from South India where climate in hot and wet which is suitable for rearing buffalos.

Later Khadgi community entered Nepal during Malla dynasty with King Harisimhadev as his warriors. Harisimhadev brought his kuldevata (Tutelary Deity)- “Taleju Bhawani” with him which they enshrined in Taleju Bhawani Temple of Bhaktapur which was the capital of the Kingdom of Nepal at the time. Taleju bhawani was brought to Simraungarh from Karnatak by ascestors of Harisimhadev who was a Karnat King.

Son of King Harisimhadev married daughter of King Rudra Malla who was his sole heir, and became the King of Nepal.



After Division of Kingdom of Nepal into three separate kingdoms- Kathmandu, Bhaktapur and Lalitpur by Malla Kings, Temples of Taleju Bhawani were established in all three kingdoms. Malla Kings and eventually Shah Kings worshipped her as their Tutelary Deity.

Khadgi Community still worship Taleju Bhawani as their Tutelary Deity. They consider themselves to be descendents of the royal family of King Harisimhadev and most of them have adopted the last name “Shahi” which means royal. People of this community have also adopted the last names “Simha” and “Singh” from the names of the Mahispal Kings and Karnat Kings of Nepal. Some have adopted the last name “Prakash” as did the famous singer of his time Ratna Das Prakash who was from Khadgi Community.

An insight into the Culture of Digu Puja or Annual Worship of Tutelary Deity

From Digu Puja Thesis:

5.4.1.13 Shahi/Khadgi

The lineage god worship site or khele for Shahis of Kathmandu includes the present Nepal electricity office and the petrol pump opposite to this at Ratnapark. Along with this, Dhobichaur (yampi khya in Newari), Bhurungkhel, Pachali near Bhairava temple are some other sites where people of this caste celebrate their digu pūjā. 124 In most of the families, the tradition of

combined worship is almost a tale like event, as it has been more than 50 years that these people are celebrating their digu pūjā individually. When celebrated with all the families in a single lineage, there was some specific day decided on the basis of lunar calendar while some groups choose to celebrate it on either Thursday of the digu pūjā season.125 But now, in most of the families, it is the last day of the digu pūjā season i.e, Sithī nakha when they celebrate their digu pūjā in a private manner. In the khele, there is a row of stone representing their lineage god. These stones are imageless except in some cases the first one has an image of 124 Interview with Dilip Shahi, on 2067-5-30 125 Interview with Anada Bd. Khadgi, on 2067-6-24 134 134 Ganesha.126 **Most of the Khadgis of Kathmandu worship Talegu Bhawani as their lineage god** while Mhepi ajima is taken as lineage god by the Khadgis of Ason and kanga ajima by Khadgis of Maru dhoka or Chasan. Even when celebrated together, digu pūjā ceremony for Khadgis is only a single day affair. There is no provision of choyelā bhu. The day at khele is the only day for the celebration. There is no any hard rule for the restriction on taking certain food items but chicken is not allowed in the feast. All the members gather at the host‟s house in the morning and from there, the metal image of the god along with its accessories eg, kikimpā, mukut etc are carried by the male lineage members in a chariot. In some cases, the procession is even led by the jogi playing muwālī. The stone gods at khele are cleaned and the god carried from the house is placed in front of these stone gods. Drişti, citlā are stuck to the gods to give that liveliness. Though in other occasions a priest called as naye gubhaju is called, during digu pūjā, all the pūjā is carried out by the thākulī himself. pūjā rituals are based on the Bajrayana tradition. Ritual to introduce the newlywed daughter- in- law is observed on this day. Up to recent past, daughter- in- law from castes above Jyapu is only accepted. For new born babies in the lineage, such ritual is not compulsory as they already become members by birth. But in some cases, a kislin in the name of the new born son or daughter is offered to the lineage god.127 Daughters after their marriage are not allowed to participate in the pūjā. Usually, a goat is offered as bali to Ganesha but now duck‟s egg is taken as a substitute for that. In case of bali of a goat, si ka bhu is done in the evening. Some groups have a rule to offer one portion of the feast to the crow and wait for a crow to eat something from that. Khaye is taken first followed by samay and main bhoye or main feast. Every year, one family gets its turn to organize the event. Most of the groups don't have any asset related to this guthi, so after completion of digu pūjā, they calculate the expenditure and all the families pay the 126 Interview with Dilip Shahi, on 2067-5-30 127 Interview with Ananda bd. Khadgi, on 2067-6-24 135 135 amounts to the host family. Śrāddha in the name of the late anscester during digu pūjā is not found among Khadgis but there are some other guthis in which a combined Śrāddha is performed by certain families related with that guthi.

A Legend about the Buff Eating Tradition in Newa Civilization

From front matter of Nepali-English Dictionary by Thakur Lal Manandhar of the section:
THE NEWARS OF THE VALLEY OF KATHMANDU: AN ETHNOHISTORICAL SUMMARY by ANNE VERGATI
Two other aspects of Newar society, as compared to that of the Indo-Nepalese castes, strike the observer: the Newars eat buffalo-meat and they drink alcohol. Often in the Nepalese Government census they have been classified as *matwali,* that is to say alcohol drinkers, and this despite the fact that they are of pure caste. Their consumption of alcohol could be

explained by the fact that they practise Tantric rituals in which the five *makara* are necessary items. Tantrism undoubtedly played a very important role throughout the Malla epoch and left its mark on the religious and social life of Hindus as well as Buddhists. With regard to the consumption of buffalo-meat, the Newars have themselves a legend which justifies this custom.

"When the conqueror Harisimha had to go up to Nepal in 1321, his army nearly died of hunger on the road; the king called on his protectress, the goddess Taleju: she appeared to him in a vision and permitted him to catch whatever he would find on his path the next morning. At daybreak, the king caught sight of a buffalo, had it captured and offered to the goddess who then gave detailed instructions concerning the choice of a qualified slaughterer. Such a man was found and it was he who became the ancestor of the Khadgis. He immolated the animal and the goddess allowed its flesh to be eaten. In the Newar pantheon, the goddess Taleju was the tutelary divinity of the Malla sovereigns. She was later adopted by the present Shah dynasty in order to legitimize its authority. The political power wielded by kings had its source in Taleju-whence the necessity to build a temple dedicated to Taleju in each of the three capitals. During the festival of Dasai, it is to Taleju that twenty-one buffaloes are sacrificed in the inner courtyard of the Royal Palace at Kathmandu, as well as in Patan and Bhaktapur.

Connection with the Nayar Community of South India

From Nepali-English Dictionary by Thakur Lal Manandhar:

In a Newari-English Dictionary (Manandhar 1986) the connection to the Nayar in India is held to explain the use of the word Nay, the origin of the Nay community, and the origin of the drumming tradition:

> ***nãy* nãe** n. (corrupt form of nâyar) Nâyar community (The nâe came as military people from Kerala in South India and brought their own drum, their own razor, and their own knife. Their music was that of a military band and for that reason the Government used this band in making official proclamations to the public. Later, the military band was patterned after the British band and the Nâes were trained to produce this kind of music. The band master was a Muslim and the music was non-Hindu. Only since 1956 have other groups participated in the music training provided by the military.) **-khii**, n. (khina-, -gaa) a two-sided drum used in making a government proclamation, **-cupi**, n. (-pu) a knife used especially by the Nâe community in processing meat; -**bajaa** n. (bâjana-) the music of the Nâe community with drums and cymbals.
>
> **Nãy jah nayaa**, n. (nayaka-) leader term of respect for a leader of a group of builders i.e., carpenters' bricklayers etc. **kaami**-, n. Head of a group of carpenters; **dyãmi**-, head of a group of labourers. -**kisi**, n. The leader among a herd of emphasis. Skt. Nãyaka. (Manandhar 1986:128)

In another Dictionary I found a shorter explanation, also mentioning that the term nãycupi may be used to describe a sharp-tongued person;

> **nãy**, n.anim. (nãye-) Tribal name of the Buffelo Herder/Mahispal/Khadgi community in Nepal Bhasa

nãyah, n.anim. (-yeka-) leader, head of a clan, head of a group of craftsmen, such as carpenters, masons etc. (who has important functions at the communal festivals)

nãykhim, n. (-khina-,-gah) kind of two-headed drum played by Khadgi community

nãycupi, n. (-pu) 1. dagger especially used by Khadgi community in processing meat 2 (fig) sharp-tongued person (Kölver & Shrestackarya1994:185)

(inappropriate/mischaracterizing/disrespectful terms have been replaced with more appropriate terms)

History

From The Gopalaraja Vamsavali:
Then the Mahisapala (buffalo herder) kings ruled (Nepal) by conquering the Gopalas. King Sri Varasimha; 49 years. King Sri Jayasimha; 71 years; 2 months. King Sri Bhuvana simha; 41 years. These were the three buffalo-herd kings. Then vanquishing the Gopalas and the Mahisapalas, the Kiratas became kings.

From History of Nepal B.A.LL.B Hands out:
According to Krik Patrick's 'Chronicle of Krik Patrick', Mahispal were the herders of the Rajput family of India. It is also said that they used to live in between Simrangadh and Janakpur with their own armed force.
According to Wright's Chronology, when the last king of Gopal dynasty; Yakshya Gupta became childless, Mahispal came and ruled over Nepal. In Wright's chronicle, it is said Ahir and in Gopal Royal Chronicle as Mahispal. A statement saying "after conquering Gopal king Mahispal accordingly ruled" is found in Gopal Royal Chronicle.
Like the origin of Mahispal is controversial, whether they existed or not and how they came into throne, it is also unclear that how many kings ruled over Nepal for how long. However, most of the historians believe that 3 kings ruled over Nepal for more than 100 years.
According to Wright Banshawali, Vara Singh was the 1st Mahispal King, Jaya Singh and after him Bhuwan Singh became the king. At the time of Bhuwan Singh, the Kiratis came to Kathmandu valley from the eastern side of Kathmandu and they attacked at the valley and at last they got victory over it.
According to Gopal Chronicle, after Gopal dynasty got collapsed kings of Mahispal ruled for 161 years.
The Shreemad Vagwat too mentions about Mahispals.
Some historians believe that Mahispals ruled over Nepal for 161 years and 2 months. Some believe it to be 111 years and 7 months while some historians even believe it to be 200 years.

From History of Nepal by Daniel Wright:
The cowherds reigned through eight generations, extending over 521 years. Yaksha Gupta, having no issue, an Ahir from the plains of Hindustan came and ruled over the country. His name was (1) Bara Sinha. His son (2) Jayamati Sinha succeeded him; and he was followed by his son (3) Bhuvana Sinha. This Raja was conquered by the Kiratis, who came from the east.

An Account of Kingdom of Nepal by William Kirk Patrick:

The ancient history of the Nepaulians, like thal of all other nations which affect to trace their origin beyond the date of authentic records, is clouded by mythological fables; the popular tradition that the valley of Nepaul was once an immense lake has already been noticed, and the probability of the fact maintained; nor is it, perhaps, necessary, on any physical grounds, to refer its subsequent
conversion to a very remote period of antiquity. Their Pourans, especially those entitled Hurrumunt-khund and Ooter-khund, contain, I understand, copious details concerning this secluded region,
during the time that it continued one of the favourite haunts of the Hindoo deities. At what era to fix the commencement of its real history can only be determined after a close review of its annals at
large, and with these I am as yet but superficially acquainted. For the present, therefore, we must be content with a bare chronological series of the princes who are said to have ruled over Nepaul
since the epoch of Nymuni; from whom, it has been already observed, this country is supposed to have received its present name.

The term of the reign of the founder of this dynasty does not appear in my notes; but his son and successors are,

	year	Months
Bhoorimahagah, who ruled	48	3
Jye Gupt	73	3
Perma Gupt	91	0
Sree Hurkh	67	0
Bheem Gupt	38	0
Munni Gupt	37	0
Bishen Gupt	66	0
Jye Gupt (2nd)	71	1
	491	4

The Raw of the Nymuni had not swayed tbe sceptre quite five hundred years, when Bhul Singh of the Rajpoot tribe, and one of the posterities of Mehip Gopaul, putting himself at the head of an army, levied in the country situated between Semroun Ghur and Janmukpore, invaded and subdued Nepaul, over which he ruled 49 years 0 months. When he was succeeded by his son, Jye Singh, who reigned 21 years 7 months. And was succeeded by Bhowany Singh 41 years 0 months. Total 111 years 7 months.

The kingdom of Nepaul, under the descendants of Mehip Gopaul, was bounded on the west by the Tirsoolganga and on the east by the Dhoodh-Kousi, to the north by the mountains of Neel-khent, and
to the south by the valley of Chitlong. This dynasty however, was put an end to, in the person of Bhowany Singh, by Yellung Kerraut, who invaded and conquered Nepaul with an army of

Kerrauts, a tribe then occupying the country stretching. from the Dboodh-Kousi to the confines of Dewa Durmah, and the remains of which are now scattered over the mountainous tract lying between that river and the eastern extremity of the valley of Nepaul. The reign of Yellung, it is pretended, lasted 90 years *3* months.

From An Account of The Kingdom of Nepal by Francis Buchanan Hamilton:
The territory anciently called Mithila, comprehending much of the northern parts of the district of Puraniya, and all those of Tirahut, belonged for many ages to a dynasty of princes called Janaka, who resided at Janakipur in the low country subject to Gorkha. Long afterwards, in that part of the country there had arisen a dynasty, the seat of whose government was at Gar Samaran, through the extensive ruins of which, the present boundary between the Company and the Gorkhalese passes. In the year 1802, when in this vicinity, I heard an imperfect account concerning this dynasty, and have mentioned them in the observations on Nepal, which I then composed. Anxious to procure more accurate information, in 1810 I sent an intelligent Brahman to inquire after traditions, who discovered a person residing at Chotoni, whose ancestors had been registers of Tirahut, and who gave him the following account. In the year of the Bengal era 496, (A.D. 1089,) Nanyop Dev, of the Kshatria tribe, acquired the sovereignty of Tirahut, and was the founder of a dynasty, the princes of which succeeded from father to son in the following order.

Nanyopdev' governed	36 years.
Ganggadev'	14
Narasingha dev'	52
Ramsingha dev'	92
Sakrasingha dev'	12
Harisingha dev'	20

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p. 46This person had great power, and is universally acknowledged to have settled the customs which are now observed by the Brahmans of Mithila. After his death there was an interegnum of thirty-four years. The greatest difficulty in this accession arises from the two enormous reigns of fifty-two and ninety-two years held in succession by father and son. It is just possible that a grandfather and grandson might reign such a number of years, and the minute distinction of grandson and son may naturally enough have escaped the notice of Hindu

genealogist; but there is reason to suspect, that the accession of Nanyop dev is antedated, for the same authority states, that he took possession of Tirahut on the death of Lakshman Sen king of Bengal, who, it is well known, had conquered it in the 1104th year of our era, or twenty-five years after the accession given to Nanyop, and probably governed it for a good many years. On the death of that warlike prince, it is very likely that Nanyop may have wrested Tirahut, or the western parts of Mithila, from his successor, and may have been the Raja of Oriswa, against whom Lakshmam II. erected the works of Majurni Khata, for the learned D'Anville places Oriswa in these parts. When the length of these reigns is thus curtailed, the story may be sufficiently exact.

The account of this dynasty given by Colonel Kirkpatrick [46] differs considerably from that which I have above stated. He makes Hari Singha (Hurr Sinha) the last king of Gar Samaran, and states, that he was driven from this to Nepal in 1323 by the Patan king Secunder Lodi; but, at that time, according to Dow's translation of Ferishta, Yeas ul deen Tuglick Shaw was the Muhammedan king of India; and the people of Mithila assert, that Hari Singha, their prince, died in quiet possession of p. 47his birthright. The predecessors of Hari Singha at Gar Samaran, according to Colonel Kirkpatrick, were,

Nan Dev, (Nanyop Dev',) who began to reign in the year Sambat 901, (A.D. 843.)

Kamuk Dev, (Gangga Dev'.)

Nersingh Dev, (Narasingha Dev'.)

Ramsing Dev, (Ram'Singha Dev'.)

Bhad Sing Dev.

Kurm Sing Dev.

Nan Dev, the founder of this dynasty, according to Colonel Kirkpatrick, was descended of Bamdeb of the Surijbunsi, (Suryabangsi,) princes of Oude, (Ayodhya;) but in the Pauranic lists of these princes I can find nothing like Bamdeb, unless it be Bhanu or Bhanuman, mentioned both in the Sri Bhagawata and Bangsa Lots, among the later descendants of Ramachandra. The objections to this chronology are still stronger than to that which I received, in so much as it makes it commence still earlier.

There is, therefore, great room to doubt, whether in reality Nanyopdev was a Kshatriya. The Brahmans of Mithila, indeed, are totally unwilling to admit, that a person of any lower rank could have authority to settle their customs; but in Bengal a person of the medical tribe obtained this power; and the chiefs of the low tribe called Bhawar trace their origin to a Nanyopdev who brought the stud of the king of Dilli to pasture in the plains of Mithila, then entirely waste. Certain it is, that the Bhawars, about that time, extended their dominion over the Gorakhpur district as well as Tirahut, and that many petty chiefs of that tribe continued to occupy the parts adjacent to the hills until long after; and many of them continue to this p. 48day to be objects of worship among the low tribes. These may have been the descendants of collateral branches of the Raja's family, or of the chief officers of their government; and it must

be remarked, that many of them assumed the title of Dev, as all the princes descended of Nanyop had done.

After the death of Hari Singha, it is in Mithila generally admitted, that a Sivai Singha succeeded; and, although the Bhavans probably then formed the chief population of Gar Samaran and Tirahut, it is probable, as is asserted, that Sivai Singh vas a military Brahman of the tribe called Aniwar. It is alleged by the people of Tirahut, that Sivai having had a dispute with a brother, this unnatural relation fled to Dilli, and, having procured an army from the Musulman king, he advanced towards Gar Samaran with an intention of dethroning his brother. Before he had reached the Gandaki, Sivai Singha, having heard of the approach of an army of men that eat beef, was seized with a panic, and after having reigned twenty-two years, resigned his kingdom to Kangkali, the tutelar deity of his capital city. He then dedicated his life to God, and, having assumed the character of a religious mendicant, he passed his days in wandering about the places which are esteemed holy.

It is said, that about this time the unnatural brother of Sivai Singha died, and that the Musulman army, after a fruitless attempt on Gar Samaran, were obliged to retreat, owing, as the Hindus suppose, to the powerful influence of the tutelar deity. The Musulmans, however, seem to have seized on all the country near the Ganges, which afterwards continued subject to them till the establishment of the Company's authority.

About the same time, the inhabitants deserted Gar Samaran, for what reason is not explained. They took with them the image of Kangkali, and retired with an intention of going to p. 49Nepal. On the route they were in danger of perishing from hunger, when Kangkali appeared to one of their chiefs in a dream, and told him, that in the morning she would grant a supply of provisions, and that she gave them permission ever afterwards to use the kind of food which she was about to send. Accordingly, in the morning, a large herd of buffaloes appeared, and were killed by the people, who ever since have indulged in that kind of food, which, according to the precepts of their religion, they had formerly considered unclean. They afterwards settled in the valley of Nepal, and are the people now called Newars.

From Dow's translation of Ferishta, [49] we learn, that Yeas ul deen Tuglick Shaw, king of Dilli, in the year of Christ 1322, on returning from an expedition into Bengal, was passing near the hills of Turhat, (Tirahut,) when the raja of these parts appearing in arms, was pursued into the woods. Having cut down these, the royal army arrived at a fort surrounded by a wall, and by seven ditches filled with water. After a siege of three weeks the place was taken, and the government of Turhat conferred upon Achmet Chan. That this is the same story with that contained in the traditions concerning Sivai Singha and Gar Samaran, I think there can be little doubt, and the Musulman chronology is that upon which most reliance can be placed. Some of the Hindu traditions make Sivai Singha the son of Hari Deva, others make him of another family which succeeded after an anarchy of 34 years; but in both cases the period between 1315, the supposed era of Hari Deva's death, and 1322, the time of Gar Samaran's capture, is too short, and the difference between it and the actual time has probably been added, to make up part of the p. 50enormous reigns of Narasingha and Ramsingha. At any rate, if the people of Gar Samaran retired to Nepal, and became the Newars, then 1322 (or 1323, as Colonel Kirkpatrick

has it,) [50a] is the most probable date of the event. There is nothing improbable in the circumstance, and the doctrine of cast prevailing among the Newars is a strong confirmation of their having come from Hindustan.

It must, however, be confessed, that the Newars themselves totally deny this origin, and allege, that the only foundation for it is the resemblance between the names Newar and Aniwar. They consider themselves as the aboriginal inhabitants of the country which they now occupy, and their houses have a great resemblance to those of the Bhotiyas, or people of Thibet, as described by Captain Turner, while in many points their customs resemble those of the other tribes of the Chinese race. It must be, however, observed, that their features are not clearly marked as of that origin, and that many of them have high features, large eyes, and oval faces; but considering the manners of their women, little reliance can be put on this mark, and the truth will be best discovered by an examination of their language, of which I have deposited a copious vocabulary in the Company's library. I think, indeed, that I can trace many coincidences between it and the language of the Murmis, a tribe undoubtedly of the Chinese race, and it appears to me radically different from the Hindwi language, although religion has no doubt introduced some Sanskrita words.

From Regmi Research Series Year 4:

9.

Harisimhadva
By Surya Bikram Gnyawali.

There is evidence that Harisimhadeva, King of Mithila and descendant of Nanyadeva, entered into Nepal from Simraungadh around the beginning of the fourteenth century. Sthiti Mall and his Malla succeessors have described themselves as descendants of Harisimhadeva of the Karnata dynasty. Harisimhadeva, therefore, occupies a leading place in the history of Nepal.

We have already described how Nanyadeva established his Kingdom in Simraungadh in 1097 A.D. His successors ruled over Mithila for more than two centuries with Simraungadh as their capital. They then suffered a Muslim invasion. The Malla successors of Jayasthiti Malla, who claimed to belong to the Karnata dynasty, have mentioned the successors of Nanyadeva in their Vamshavalis. These names are not very important for the history of Nepal during this period. But mention them because they occur in Nepal writings.

Different versions of the names of Nanyadeva's successors are as follows: -

Pratap Mall's Inscription	Muditakuvalayashwa	Kirkpatrick	Hamilton
1. Nanyadeva	Nanyadeva	Nanyadeva	Nanyadeva

2. Gangadeva	Gangadeva	Kanakadeva	Gangadeva
3. Nrisimha	Nurasimhadeva	Ramasimha	Narasimha
4. Ramasimha	Bhavasimhadeva	Bhadasimha	Ramasimha
5. Shaktisimha	…	Karnasimha	Shaktisimha
6. Bhupalasimha	Karmasimha	Harisimha	Harisimha
7. Harisimha	Harisimha	…	…

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1. Surya Bikram Gnyawali, Nepal Upatyakako Madhyakalin Itihas (Medieval History of Nepal Valley), Kathmandu: Royal Nepal Academy, 2019 (1962), Chapter 5: ''Harisimhadeva'', PP. 54-68

It is not necessary to dwell on the successors of Nanyadeva because this relates to the history of Mithila. According to the drama ''Muditakuvalayashwa'', Karma Simha was the father of Harisimhadeva. According to the inscription of Pratap Malla, Harisimhadeva's father was named Bhupalasimha. On the other hand, Hamilton has given his name as Shakta (Shakti ?). In view of these different versions of the names of Harisimhadeva's father, it appears that the Malla Kings of Kathmandu Valley claimed dynasty links with Mithila in order to prove their own ancient origin. Whatever may be the case, it is possible that the relationship between the Malla Kings of Kathmandu Valley and the dynasty of Harisimhadeva was a very distant one.

By the time of Harisimhadeva, Muslim domination had already been established in India. According to Indian history, Ghiyasuddin Tughlak Shah conquered Mithila on his way back after invading Bengal. As soon as he reached Delhi, he was murdered in the beginning of 1350 A.D. This shows that he conquered Tirhut or Mithila in 1324 A.D. There is evidence that Harisimhadeva left Simraungadh, had entered into the hill regions in the same year. This is proved by a verse which occurs in the Vamshavalis of both Nepal and Mithila with slight variations. According to this verse Harisimhadeva left Simraungadh in 1325 Shaka or 1323 A.D. Since the month when he did so was Poush, it is possible that the year 1324 A.D. had already commenced. According to another verse current in Mithila, Harisimhadeva entered into the hill region or into Nepal on the 10^{th} day of the bright half of the moon in the month of Poush in 1248 Shaka. It may be that the last figure, 8, is really 5. alternatively, it is possible that after being defeated by the Muslim in 1324 A.D., Harisimhadeva lived in hiding for some years in the

hill areas north to Simraungadh, waiting for a favorable opportunity to get his Kingdom back. Otherwise, it is difficult to understand the discrepancy between the two dates, 1245 and 1245 Shaka. According to Nepal Vamshavalis, Harisimhadeva entered into Nepal in 444 Nepal Era (1245 Shaka, 1323 A.D.).[2]

In the Hanumandhoka inscription, Pratap Malla has described how Harisimhadeva came to Ashmanagar or Panauti after leaving Simraungadh, and that he came to Nepal from there.[3] A similar account is contained in the Pashupati inscription in the year 778 Nepal era of Pratap Malla. However, according to the Itihas Samsodhan (No. 7-39), Harisimhadeva fled from Simraungadh to Dolakha, where he died.

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2. Wright, P. 175

3. Sanskrit Sandesh, Year 1, No. 2.

Harisimhadeva's entry into Nepal during the beginning of the 14th century recalls the similar entry of other Kshatriya Princes from India into the western hill regions of Nepal during the same period, or 1 or 2 centuries earlier for similar reasons. The entry of a number in Indian Princes, including Harisimhadeva, into Nepal is an important event in History. They did not come here with aggressive intentions. The people of Nepal Valley or of western Nepal did not regard their arrival as an invasion. Even before this, Budhist Bhikshu and scholars had entered into Nepal along with their valuable manuscripts during the initial invasions of the Muslims. The number of such refugees was small in western Nepal, but quite large in Nepal Valley. The local people heartily welcomed these Bhikshus and scholars. The new immigrants who came in after a few centuries received a similar affectionate treatment. This gives evidence of the large heart of the Nepali people. The doors of this country were always of culture and civilization. Everybody who came there was accorded a very warm hospitality. This is a very bright chapter in the history of Nepal. One important consequences of this generous attitude of the Nepali people was that the immigrants and the local people exchanged each other's religion language and culture and soon became one. No differences remained between them. The Nepali nation became strong, talented and prosperous. It became capable of safeguarding its independence for long, even though the flame may have been dim. The people of Nepal should never forget this glorious chapter in their history.

Harisimhadeva thus entered into Nepal after he sustained a defeat at the hands of the Muslims. His visit should not be regarded as an invasion. He was not an aggressor. He entered into Nepal to protect himself from aggressors, with faith in the goodwill of the local people. We should regard his visit to Nepal from this viewpoint. Only then can we make a proper evaluation

of his arrival. We shall later discuss how he or his successors ruled in Bhadgaun or some adjoining area, how they attained a respectful place in Nepal, and why the Malla Kings of Kathmandu Valley traced their origin from his dynasty.

According to a popular legend of Mithila, Harisimhadeva, after being defeated by the Muslims, went to his protectors, Pandit Kameshwar Thakur, for advice. At that time, Kameshwar was living in the village of Sugauna. Harisimhadeva asked him where the Sanatansa religion would remain safe, and cows and Brahmans would be protected even during the Kali age. Kameshwar Thakur moved his hand towards the north. According to this advice Harisimhadeva entered into Nepal. This Legend sheds considerable light on the reason why Harisimhadeva came into Nepal. It also gives evidence of his real status as a refugee.

12.

We have already seen how the internal strife in Nepal helped Harisimhadeva to remain here. One consequence of Harisimhadeva's entry into Nepal was that the cult of Tulajadevi spread here. After Harisimhadeva brought this goddess to Nepal, the royal family of Nepal adopted her as their tutelary deity. They continued to do so until the 18th century. Irrespective of whether they remained united or divided. After the division of Nepal Valley, the Kings of Kathmandu too constructed a temple of the goddess and made arrangements to have religious functions performed there. It was easy for Harisimhadeva to become popular in Nepal because he has brought goddess Tulajadevi here. Later Kings too obtained the help of the goddess in their political maneuvers and duped their religious-minded subjects. It is possible that Tulajadevi was not a goddess of the people. Her temple was constructed within the precincts of the royal palace. She was the tutelary deity of the King himself. Religious functions at the temple too were performed in sacred. It is therefore possible that Tulajadevi was not a goddess of the people but one of the royal dynasties.

The Vamshavalis mention a number of castes who accompanied Harisimhadeva to Nepal. These were Brahman, Bhandel, Achar, Jaisi, Vaidya, Rajaka and Khadgi. In other words, this shows that these castes entered into Nepal from Mithila. These castes still exist in Nepal in some form or other. These are no Rajakas or Dhobis (washermen) in the eastern or western hill areas. It is possible that in Nepal too, as in the hill areas, there were no Dhobis until the 14th century, and that this caste appeared only with Harisihadeva. This shows that public life in Nepal had acquired civic characteristics a long time ago.

Chandeshwar, a Minister of Harisimhadeva, had written a work entitled Krityachintamani. In this, he was described himself as a conquerer of the Kings of Nepal; who had made religious gifts on the banks of the Bagmati river. This may mean that before Harisimhadeva had entered into Nepal in 1326 A.D., his Minister, Chandeshwar, had come here.

Despite his claims of having conquered the Kings of Nepal and made religious gifts on the banks of the Bagmati river, however, it is not possible to believe that he visited Nepal as a conqueror at a time when his King, Harisimhadeva, was apprehending an invasion from the Muslims. We will be unable to understand the truth in case we regard the visit of Chandeshwar or Harisimhadeva, or other persons from Mithila before them, as aggressors or conquerors. We must therefore regard these events from another viewpoint.

Muslim conquerors had already started conquering different parts of Nepal in the 12th century. Around the beginning of this century, Muhama[..] Khilji, son of Bakhtiyar, had already conquered Bengal. The later Muslim rulers of Bengal did not want to remain under Delhi. They therefore declared themselves independent. The Sultans of Delhi did not like this and therefore used to invade Bengal. Ordinary Hindu subjects naturally had to undergo

considerable difficulty as a result of such invasions. There is evidence that these Hindus entered into different parts of the moderns Kingdom of Nepal during the thirteenth century. Since Nepal is situated near north Bihar, it was natural for Maithilis to come here. Those who came in as refugees were welcomed everywhere. Maithilis too came into Nepal as refugees.

Maithilis had been immigrating into Nepal even before the visit of Chandeshwar. Chandeshwar visited Nepal during this period. Nepal regarded him as a pilgrim or a refugee. If he had transpressed the rules of stiquette, and committed aggression, the Kings of Nepal and their subjects ignored this. In return for their affectionate treatment, Chandeshwar went back to Mithila and boasted that he had conquered Nepal. Subsequently, Harisimhadeva was defeated by Ghiyasuddhin Tughlak and therefore entered into Nepal. This shows to what extent Chandeshwar's claim of having conquered Nepal is correct.

Immigration from India into Nepal is a very important episode in the history of the medieval period. It has had a major impact on the history of Nepal. But the immigrants never came in as conquerors. A study of the reasons why they came here would indicate that they did not have the capacity to come here as conquerors. People who had been harassed by foreign aggression left their hearth and home and tokk shelter in the Himalayan region. They came to the hills and valleys of the Himalayan region, which had a low density of population, and naturally lived here amicably with the local people. In fact, this was the tradition of the ancient Arya or Hindu culture. The inhabitants of the hills regions had realized the calamity undergone by the immigrants. Moreover, the small nmber of the immigrants was not a cause for concern. For this reason, the immigrants were welcomed everywhere.

A few years after Chandeshwar went back from Nepal to Mithila, Harisimhadeva was defeated by Ghiyasudhin Tughlak. In 1326 A.D., therefore, he entered into Nepal. King Rudra Malla of Nepal had died in the same year. He had not male heir, but only a daughter. Ari Malla, who had ruled jointly with Rudradeva, naturally wanted to be King himself without sharing his authority with anybody. A faction with Nayak Deva, daughter of Rudra Malla as leader, was opposing Ari Malla. Not much time had passed since an independent Kindom had been established in Bhadgaun. It was natural for the newly-established Kingdom of Bhadgaun too to be involved in some form or other in this internal conflict.

A few months after the death of Rudradeva, Harisimhadeva entered into Nepal. Since an internal conflict was going on, it was definite that he would be helped by one faction or the other. Since he had left his country for protecting his religion, after fighting people following another

religion, it was natural for the religious-minded people of Nepal to offer him sympathy and assistance. In fact, Harisimhadeva was able to establish his authority over Bhadgaun without any fight. Goddess Tulajadevi, an image of whom he had brought along with him, naturally attracted the devoti of the religious-minded people of Nepal. As a result, no particular opposition was offered to Harisimhadeva.

It appears that Harisimhadeva was not able to stay ling in Nepal. The internal conflict which had started after the death of Rudra Malla came to an end in 1337 A.D., and Ari Malla had assumed the entire authority of State. Since Ari Malla was the sole King of the whole of Nepal, Harisimhadeva must already have died. This view is supported by the fact that no reference to Harisimhadeva is available during the reign of Ari Malla. Nor did Harisimhadeva go back to Mithila, because after he left Simraungadh the Emperor of Delhi granted the Kingdom of Mithila to Kameshwar Thakur, who established the Sugana dynasty there.

The Vamshavalis contain a list of Kings said to have been descendents of Harisimhadeva. The list is as follows:[4]

1. Harisimhadeva	28 years	2. Matisimhadeva	15 years
3. Shktisimhadeva	22 years	4. Syamsimhadeva	15 years

we shall now discuss who these kings were and what was their relationship with Harisimhadeva. Available evidence indicates that these King belonged to the Vardhana family. Matisimha of the Vamshavalis is none else than Madanarama, who has been mentioned in the Itambahal and Pashupati inscriptions. It is difficult to say why his name was mentioned

incorrectly in the Vamshavalis. Since the name of the first King was Haarisimha, and that of the third King Shaktisimha, it is possible that the name of Madanarama was given as Matisimha.

The total period of the reign of these Kings, according to the Vamshavalis, is 80 years. We have already cited evidence to show that Harisimhadeva entered into Nepal in 1326 A.D. This means that the total period of their reign extended from 1326 A.D. to 1404 A.D. But we have already seen that during the period from 1337 A.D. to circa 1380 A.D., Ari malla, Raj Malla and Arjun Malla were Kings of Nepal Mandala. We are thus faced with the question of where the above-mentioned Kings reigned.

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4. Wright, PP. 179-180.

According to the manuscript Guhyakatantra,[5] it appears that Shaktisimha the King of Palanchok, which is situated to the east of Bhadgaun, in 525 Nepal Era (1405 A.D.). According to the Vamshavali of Wright (P. 180), Shaktisimhadeva moved to Palanchok after abdicating in favor of Shyamasimhadeva. But how did Shaktisimha become King of Palanchok? We have already seen that Jayasimhadeva Vardhana had helped Sthiti Malla, successor of Arjuna Malla, in his revolt against the latter. It is possible that Sthiti Malla, as soon as he became King, appointed Jayasimharam as Mahasamanta of Bhadgaun and other areas situated to the east. The common people naturally regarded this as a division of the Kingdom. The colophon of a manuscript entitled Pancharaksha[6] mentions two Kingdoms in Nepala Mandala in the year 507 Nepal Era.

It is possible that this division took place as soon as Sthiti Malla became King, because the main factor contributing to his success was the assistance provided by Jayasimharama. It is therefore very possible that Jayasimharama was given full authority in the eastern areas. But sicne Jayasimharama was Prime Minister (Mahamantri), and since he had to live in Kathmadu near the King, his brother, Mandanarama, became the actual ruler of Bhadgaun.

So far, the situation was in line with the traditional system followed in Nepal. We know that during the seventh and eighth centuries, Mahasamantas were more powerfull than the Kings. But it is surprising that the center of administration shifted from Bhadgaun to Palanchok. In 1405 A.D., Shaktisimha was king of Palanchok. It is clear that he had become King of this area much before this date. It appears that Mahanarama died soon or one or two years after the death of Sthiti Malla.it is possible that Shaktisimha shited to Palanchok during this time and became an indendent King.

This history of the King dynasty of China contains some account of these so-called descendants of Harisimhadeva. According to the Chinese account: ''The Kings of Nepal are Buddhist Bhikshu. In 1384 A.D., Emperor Hung Bu of China sent an envoy to Nepal with a message (Kharita). The King of Nepal called Nadana Lomo, subsequently sent a mission to China with a golden image of the Buddha, 5 norses and other presents. This mission reached the capital of China in 1387 A.D. Three years later, another mission visited China from Nepal. The Chinese Emperor, Yung Lo, then sent an envoy to Nepal. At that time, Sha go Sim Di was king of Nepal. Again, in 1418 A.D. Yung Lo sent a cunuch to Nepal.''

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5. Catalog, Part II, P. 70.

6. Catalog, Part II, P. 78-79.

The King Emperors of China describe the Kings of Nepal as Budhist Bhikshus after the practice followed in Tibet.

The political relations which Emperor Hung Bu established in t1384 A.D. with Nepal came to an end after his death in 1402 A.D. This relationship had been established by Madanarama. Subsequently, Sthiti Malla increased his influence, and naturally he did not like relationship. Since if was not considered proper to maintain relations with China as Mahasamanta of Bhadgaun, it was natural for Madanarama's son to establish an independent Kingdom in Palanchok and seek to maintain independent relations with China. This seems to have occurred after the death of Sthiti Malla, even though it is not possible t ascertain the exact date.

Sthiti Malla was succeeded by his son, Dharma Malla. Jayasimhadeva was Prime Minister also of Dharma Malla. Shaktisimha then began to rule independently in Palanchok an conduct correspondence with China. According to our Vamshavalis too, Shaktisimhadeva ruled in Palanchok and conducted correspondence with China. The Vamshavalis also state that China sent a seal with the name of Shaktisimha inscribed on it, and also conferred on him the title of Lamo.[7] When the envoys of Yung Lo arrived in Nepal, we know from Chinese sources that Sha Go Sim Di, or Shaktisimhadeva, was King of Nepal

According to the Vamshavali of Wright, it was in the Chinese year 535 that Shaktisimhadeva received a seal inscribed with his name and the title of Lamo from Chin. But a different system of calculating the date was followed in China at that time, 535 is thus the Nepal year, and not the Chinese year. The auther of the Vamshavali mistakenly regarded this as the

Chinese year, since he was confused by the grant of a Chinese title to Shaktisimhadeva. Shaktisimhadeva thus received the seal and the title from China in 1515 A.D.

It appears that Dharma Malla adopted a policy of indifference towards the newly-established kingdom of Palanchok. Shaktisimha naturally did not have the strength to invade Nepal. His claim in his correspondence with China that he was King of Nepal, and the seal and title received by him from China, did not have any impact on the politics of Nepal. Dharma,

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7. Wright, P. 180

Malla continued to rule his kingdom. In the end, the King [.....] Shaktisimha disappeared. His relationship with China could not safeguard his independent existence.[8]

The title ''Lamo'' is the Chinese form of ''Rama''. Jayasimha's father was named Ramavardhana. It is possible that the term ''Rama'' was borrowed from his name. But it may also be Raya, as mentioned in the Guhyakatantra.

It is thus clear that the Kings who have been described as descendents of Harisimhadeva in the Vamshavalis were actually not so. The goodwill displayed by China towards Nepal during this period resembles that displayed by the Tang emperors. It did not have any political significance.

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8. According to the Vamshavalis, Shaktisimha was succeeded by his son, Shyamasimhadeva. During his reign, in Bhadra 528 Nepal Era (1408 A.D.) a big earthquake accurred in Nepal. The temple of Machhendranath and many other buildings collapsed, and a large nember of people were killed. But it is not true that Shyamasimha was King in 1408. We have already proved that Shaktisimha was ruling until long afterwards. This is the reason why we have said that the Kingdom of Palanchok disappear after the death of Shakrisimha.